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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

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John Griffith.

(Continued from page 213.)

The next meeting to be noticed here was at Brigflats; which John Griffith represents as being "a powerful glorious" one, so that he adds, "we could thankfully witness Truth as over all." These seasons of overshadowing are well worthy of commemoration, as being those wherein the command goes forth at the poor servant shall, as in the case of Joshua—"a brand plucked out of the fire"—be clothed with a change of raiment, or, like Mordecai, be arrayed in royal apparel and privileged to ride upon the king's horse. But notwithstanding such opportunities of rejoicing and thankfulness, it is well to be prepared for the contrary,—the changes and vicissitudes that ever attend us here,—the humiliating post of duty at the king's gate. Well to remember and be instructed by the Apostle's testimony: "I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need." That the Lord's failing hand of help and mercy is ever purchased to those who put their trust in Him, and reverentially fear Him, and that His grace is sufficient for every need of these, must be the experience of all who, without purse or scrip, have gone forth in simple dependence upon the afresh quickening power of His life-giving Holy Spirit.

It is interesting to trace from his pen that Pardshaw, J. Griffith's heart rejoiced not only because of Heavenly condescension and favor, but also in that the members there generally made a plain consistent appearance; which testimony—that of being known as Friends—is now so lamentably ignored or departed from in England, as well as too much in America. Just as though the one could long maintained without the other; or that were not true nor without application:—

From Truth's great chain whatever link you strike,
Tenth or ten-thousandth, breaks the chain alike."

At Wigton, J. G. met with those who were resting in extensive natural abilities, and cultivated intellects, to answer every purpose of guidance without supernatural and Divine aid immediately communicated. Being unmind-

ful of our entire, constant dependance upon the Redeemer's grace and mercy, and of the moral conveyed in

"Of all that Wisdom dictates, this the drift,
That man is dead in sin, and life a gift."

Unmindful, also, of the magnanimity of the great Apostle Paul when he counted "*all things* but loss for the excellency of the knowledge of Christ Jesus my Lord;" saying in effect

"I cast them at Thy feet—my only plea
Is what it was, *dependance upon Thee*."

Oh! the danger of trusting to any power but that which comes from above; or to any guidance but that of His who declared, "*My grace is sufficient for thee*;" and, "Without Me ye can do nothing." The apostle also, in speaking of the dispensation of the grace of God, or the immediate communication of His will to the soul of man, without which, spiritual death must enshroud alike individuals and the church, declares, "That by revelation He made known to me the mystery; as I wrote afore in few words, *whereby*, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets *by the Spirit*." Which Spirit, we may remember, was to teach all things, guide into all truth, and *abide with us forever*. The same apostle, in speaking of the gospel preached by him, certifies, "I neither received it of man, neither was I taught it, but *by the revelation of Jesus Christ*." Then is there any other way either of receiving or preaching the gospel, from that day to the present? Notwithstanding these, together with this Society's ever maintained belief in immediate Divine revelation, there are or have been those, even among ourselves, who deny and reject the immediate revelation of the Spirit of Christ in the heart, and therefore instead of being, through Him, "able ministers of the New Testament," and of the spirit which giveth life, are but of the letter which killeth. It is the Lord alone, by the power of His Spirit, who can take away the veil from our blinded vision so that we also, as is written of the children of Israel, can "*steadfastly look to the end of that which is abolished*." In respect to Divine revelation we read, that holy men of old spake as they were moved of the Holy Ghost; and must not we, bought by the same Saviour's blood, and bound and taught by the same new covenant of life and light, be wrought upon and actuated by a measure of the same heavenly, sanctifying power? It was a notable declaration of the gifted John Barclay on the bed of death: "They say there is no revelation;—but that which is made manifest to us as our duty, as the Lord's will, is revelation:—this is my belief,—I am sure of it. They slight revelation; but it shall prevail; and the Spirit of the Lord shall reign over all," &c. Alas! how does a denial and

rejection of immediate revelation to Christ's followers even to the end of the world, tend to strip our holy religion of all unction and vitality, and to lead its advocates back to the weak and beggarly elements of spiritual bondage. For immediate communication with God through the Spirit of his beloved Son, is that and that only which can nourish and sustain the soul, as with "the hidden manna," unto the perfection of holiness here, and unto joy eternal hereafter in the paradise of God. The journal proceeds:

"We went to the house of that worthy elder and minister of the gospel, James Wilson,* near Brigflats, where next day the Lord was pleased to favor us with a powerful glorious meeting; so that we could thankfully witness the Truth was over all. Such thorough open meetings but seldom fall to our lot in this declined state of things.† Yet the Lord is all-sufficient for the help and support of his faithful servants, in all times and dispensations of his providence to mankind; so that we not only can say, sufficient to the day is the evil thereof, but also, sufficient to the day is the strength and wisdom afforded for our assistance in the Lord's work.

"Pardshaw, I think, is the largest country meeting in England, and Friends generally made a plain, becoming appearance, much resembling many meetings in Pennsylvania, both for largeness and otherwise; the view whereof gave me singular pleasure, and abundantly the more, as the great Master of our assemblies was graciously pleased to honor and comfort us with his living presence, in which there is fulness of joy. Matter and utterance were given by him for the discharge of duty, in which there was peace.

"To Wigton, and attended both their meetings on First-day; which were exceedingly painful and exercising. My mouth was closed up in mournful silence, yet not without a pretty clear view and sense of the sorrowful states of those amongst them who had been the principal cause of the death and misery which I felt. I saw what they were doing in the dark, as it were, through the hole in the wall. O! what a great snare bright genius and extensive natural abilities are, to such as are deluded by Satan to trust in them, and

* For a testimony of James Wilson, see *Piety Promoted*, Vol. II, pp. 442-3. He was born in 1677, and died in 1770. The following, which he wrote about sixteen years before his decease, is said to have represented the state of his mind through the succeeding years thereof, viz: "I am now waiting, and beseeching God Almighty to grant me the continuance of his blessed grace and Holy Spirit, to aid and assist me in a full preparation for death, and calmly resign myself to it; and above all, to grant me his aid in that painful and trying season, that I may for ever praise his holy name, who is forever worthy with his dear Son, who is my dear and blessed Saviour. Amen."

† This statement may in part account for John Griffith's so frequently, though by no means always, dwelling in his journal upon the lapsed and backsliding condition of the church in England in 1748, where his lot was cast.

presumptuously to imagine they are sufficient to answer every purpose for guidance and help, not only in temporal but spiritual things, without *Divine aid immediately communicated*. I have met with no state more at enmity, or in greater opposition to the Truth; nor from whose spirits more pain and distress are to be met with, than from these worldly-wise and self-sufficient people, who no doubt, would deride this observation, or any thing that asserts an inward sense of things. They are very much out of the way of being reached unto and helped; therefore they are in great danger of being left alone, that they may wonder and perish. I sincerely wish that the tender hearted, both youth and others, may be preserved from the infection of the poison of asps which is under their tongues."

(To be continued.)

Arctic Vessels—How the Ships for Polar Seas are Built.

The London *Daily Telegraph*, of December 12th, in the course of an article suggested by the new Arctic expedition, has the following: "But what is a whaling ship like?" will be the question which those who are interested in watching the progress of the expedition will ask. To answer this, it would be well, perhaps, to describe the ship which Sir Leopold McClintock is said to have selected, the Bloodhound, and also the new ship Arctic, now being constructed by Alexander Stephens & Sons, of Dundee, and just offered to the government for the Polar expedition. Messrs. Stephens have built nearly all the whaling vessels that are now in use, and the Bloodhound was turned out of their yard about two years ago, a first-class vessel. In length she is 160 feet from stem to stern; her breadth is about 29 feet, and the extreme depth of her hold 18 feet. She will carry 600 tons with ease. The Arctic is a much larger vessel, being 40 feet longer, is 32 feet broad, and proportionately deep; but in point of strength the vessels are pretty equal. Her power to resist the pressure of the ice, and to bore her way through the floe is immense: she has a prodigious thickness of solid wood "forward," and the front part of the vessel is again protected by cross pieces of iron bark wood, while over all is a skin of iron five-eighths of an inch thick, covering the bark wood, the forefoot and run, and her keel for about twelve feet from the stem. Inside the vessel, just above where the "dead wood" ends, the bows, which, like all the rest of the ship, are built of five-inch oak planks, are strengthened by huge diagonal beams of oak, a foot square in size, ten of them being placed on either side to hold the prow of the good ship together, and make it equal to combating with almost anything. The reason for so much strength at this particular point should be stated here. When, in 1850, the expedition of the Pioneer, Intrepid, Resolute and Assistance sailed to search for Sir John Franklin, an experiment was tried for the first time which has since been found by far the most successful of any yet attempted; it was nothing more or less than charging the ice with full steam power, and cutting through it. In the old days of sailing vessels such a course would have been considered perfect madness, but with good engines and a screw-propeller, things may be attempted which with sails alone would be simply impossible, and this was one of them. After this the experiment was made again and again, and with success, and then in

building vessels care was taken to fortify them specially for this perilous work. It was thought that not only should the stem of the vessel be thus strengthened, however, but that it should be so shaped that when it came to stubborn ice it would rise on the top of the floe, and then with its whole weight crush the frozen surface. In this way the Bloodhound, and indeed the whole fleet of whalers, are built, and a terrible power thus possess. A narrow crack is seen in a field of ice, stretching far away, but leading to open water, as indicated by the hue of the sky and the glass of the experienced watch in the crow's nest aloft. Steam is got up to full power, a body of men detached to look after the screw, and to raise it by means of a lifting gear the moment it appears to be in danger, or replace it by another screw—for spare screws are carried—if it be broken. It is good gun metal, though, this screw, and will stand a tremendous wrench or blow before it yields. Other hands have been deputized to look to the boats and to be ready to launch them on to the ice in case the vessel gets a "nip" and is cut in halves, while others watch the effect of the sharp-cutting prow. The vessel is going to charge the ice and to assert the superiority of art over nature, and illustrate the vast advantages which mechanical contrivances have given to man. With a terrible rush forward, the vessel strikes the floe at the weakest part. The ice would perchance resist were the impact that of two exactly perpendicular bodies. But the sliding stem rushes upward, and in a moment the bow of the ship is above the ice. A second more, and down it comes with all its weight upon the floe. The ice can stand no such load as this, and, cracking in every direction, it yields to the force brought to bear upon it. Onward the steamer goes, the screw being still carefully watched lest any part of it should be entangled in the broken ice, till another charge has to be made and another victory won over the stubborn floe. In this way the great forces of nature are combated, and the ingenuity of man achieves success. At last the ice field is cut through, and open water is reached.—*Public Record*.

For "The Friend."

Remarkable Visit of Ann Mercy Bell.

(Continued from page 210.)

"The 9th of the 9th month, after attending the Savoy and Westminster meetings, she went into Dartmouth Street, where a pretty large number of people gathered up to her, and gave audience, with peculiar stillness and attention. From thence proceeding into the Park, with intention to pass through towards Charing Cross, and finding her concern arise, she stopped at the foot of the walk facing Storey's Gate, and exhorted the people, who crowded the walks, for about the space of ten or twelve minutes. Then, passing on a little further, she made another stop; and as she seemed pretty near to conclude, the relief-guard came up, and the corporal civilly told us, their orders were so strict, against suffering any stoppage of a crowd in the Park, that he must desire us to walk on. We answered, it was right for them to obey their orders, and we had no intention to give any occasion of offence, and so moved onward. The people were, in general, of a genteel sort, and several made very sensible remarks and acknowledgments. One said to the soldiers, 'Your orders

will extend to hinder this gentlewoman from preaching what is good in the Park, but not to take notice of many wicked things that are done here.' A soldier answered, 'Madam, we can't help it.' Another said to Mercy, 'If you do go on, they can't hurt you: God Almighty will protect you in this good work.'

We quitted the Park at the Horse Guards, and soon after she stood up, on a little eminence, by the Admiralty Office. The people, immediately, came running up, from all sides, and she had a fine opportunity with a large number, in all appearance, to their great satisfaction. Many seemed loth to part from her, though the dusk of the evening was coming on apace; some saying they would go ten, others twenty miles, to meet with her again. Some, who before were light and sportive, and owned they had followed us, on purpose to disturb us, were reduced to seriousness and solidity, and appeared as much affected, as full of acknowledgments, and as loth to depart, as any.

The 10th, she appeared, first, about the middle of Old Street, in a short exhortation. Then, passing into White-cross Street, she stood up, on a bench, and delivered herself with great strength and liveliness, for about twenty-five minutes. Then, proceeding down the street, she stopped by the door of a widow, who brought a chair for her to stand upon; this she accepted, and preached, a considerable time, to a great number; many of whom were much affected with the close and weighty truths she had delivered. The widow and her sister afterwards took her into their house, and though of a different profession, treated her with that tender kindness, which hath ever distinguished sincere, sensible, and friendly spirits.

Mercy stopped again at three different places in that street; but by reason of the intervention of carriages, could not well proceed; and the people pressing her to go into the market, which they urged as a more convenient place, she complied. Here she had a large and lively testimony. Some were much tendered, and most appeared solid and attentive. One man said aloud, 'it was more than words;' and a woman, laying her hand upon her breast, cried, 'the evidence is here.' To which several others assented.

The 11th she appeared, for some time, in an open place in Wentworth Street, Spittal-field, and the people continuing to gather in great numbers, desiring she might go into Cox's Square, where they might stand conveniently, without interruption by carriages, thither she went; and, after standing a while in silence, with the friends who were present, stepped up upon the steps of a warehouse, and, through Divine assistance, delivered the gospel message to a large concourse of people, about the space of an hour, in a very lively manner. The nature of Christ's spiritual baptism and supper, were largely and experimentally opened; and so clearly distinguished, that several people, of reputable appearance, joined in public acknowledgment of the truth of the doctrine.

From hence, she returned into Wentworth Street, and desired the people to collect as many of their children together as they well could, somewhat particular arising in her mind towards them. With these she had a sweet and tender season; accommodating her expressions to their little understanding; informing them *what* God is, *where* he is to be found

and what he requires; and suitably advising them in respect to the duties of their tender age. She then proceeded further in the street, and had two opportunities more with the people, to the apparent satisfaction of many; one of whom were extraordinarily affected.

The 13th she went to the upper end of High Street, Spittal-fields, and preached about a quarter of an hour. She afterwards appeared at two different places in Wells Street; where no people attended with much openness, as might justly be inferred both from their deportment and expressions. Then, proceeding to Friends' Burial-ground near White Chapel, she stood up, apparently in great weakness; but the power of an endless life gradually rose, and made her instrumental, at length, to shower down the refreshing rain of the Gospel in a plentiful manner. The life, wisdom and goodness of eternal truth were eminently displayed, to many hundreds, in a large and powerful testimony, consisting, principally, of Scripture-openings, intermixed with very experiences, in great variety, and concluding with a most comprehensive address to the Almighty, on behalf of the people. She appeared upwards of an hour. Many seemed heartily affected, and several were so much broken, they could scarcely express their thankfulness in intelligible accents.

The 14th she was at Westminster, in the Broadway, near Queen's Square; and a chair being brought out for her, she stood up, in the midst of the people, who had gathered round her, and delivered herself to good satisfaction. Then passing into Stretton Ground, she had time of tender warning and exhortation, upon the door-steps of a friendly family; who told her, afterwards, she was welcome to their steps and their house too, and were pressing with her to go in; but, acknowledging their kindness, she excused herself, upon account of her concern to further service.

In the road, at the upper end of the street, she had a pretty large and laborious time, with a great number. During her appearance here, a person, in liquor, endeavored to interrupt her, by firing a gun close by the crowd, which startled and disturbed many; yet she was enabled to go on, and it was not long before they were tolerably composed again, and she had an opportunity of clearing herself among them.

The 15th, Leadenhall Market, having laid before her with great weight, for some time, in the afternoon she gave up to go. Entering in at the lower end of the Poulterers' Market, she went through, calling to repentance, as she passed, with uncommon force and solemnity; and coming to a convenient place in the Leather Market, after the people, who poured in at every avenue, were gathered round her, she had a large and favorable opportunity with them. Their behavior was very commendable. They attended with stillness, and afterwards expressed a general satisfaction, wishing for more such opportunities. An elderly woman, of good appearance, said, 'she had the gospel in her very soul, and she believed many hearts were pierced.'

The 16th, in the morning, she went through Long-alley, calling to repentance; and then passed into the upper part of Moor-fields, where she preached to a large concourse of people, and afterwards had something particular to the children, several of whom stood dropping their tears before her. Then coming to the bottom of the Middle-field, finding

a renewal of her concern, she appeared, a second time, to a great number. Many expressed much satisfaction, and prayed success might attend her labors.

Returning into the city, soon after twelve o'clock, she appeared by Wood Street end in Cheapside; afterwards, at two different places in Paul's Church-yard, and again at Fleet-ditch; scarce less than half an hour at each of the six times, and at some of them more. At every place she was, generally, well received. The strength and distinction she was furnished with, in this great day's work, was matter of admiration to us who accompanied her.

Many of the people, who had followed from place to place, observed with astonishment, that she had not only held out, but seemed to grow in strength to the last; and concluded, it must be owing to an immediate support from the Divine power. Some audibly confessed, they had a feeling sense of it.

She then stepped into a Friend's house, took a little refreshment, and went to the Savoy Meeting (the Meeting House at Westminster being shut up, in order to be repaired); where she appeared again pretty largely, and a sweet refreshing season it was.

The 19th, she attended a meeting appointed at the Savoy, on account of a funeral; had a very laborious time afterwards, at the Burial Ground near Long-acre, and from thence went to Clare Market. In her passage through the market, she stopped twice or thrice, calling to repentance, and exhorting the people a few minutes at each place; and after that, coming to the upper end, by the corner of Lincoln's-inn-fields, she stood up, and declared the truth for a considerable time. Many expressed their satisfaction, though some few appeared to remain impenetrably hard.

The 21st, her concern lay for Honey-lane market, which she entered from Laurence-lane, calling such as lived out of the fear of God to repentance; and, coming to an open part, near the middle of the market, she preached about a quarter of an hour. Then passing to the north corner, she appeared a second time, more largely, in a lively and acceptable testimony. Many of the people were agreeably affected, and very desirous to know where they might meet with her again; saying, they would go miles for another opportunity."

(To be continued.)

Inoculation with Bee Poison.—Geo. Walker, of Wimbledon, in a letter to the editor of the *British Bee Journal*, opens up the interesting question as to whether immunity from the pain and other injurious effects of the sting of the bee can be obtained by inoculation. The subject, it appears, is referred to in "Wood's Book on Bees," and G. Walker, noticing the manner in which the owner of the Hanwell apiary managed his bees (the stings apparently having no effect upon him,) asked him how long a period it required to make a man sting-proof, and was answered that his son had only been a short time working with bees and was quite free from any of the usual effects of bee-stings. Mr. Walker determined to put the matter to the test of experiment. The *modus operandi* was as follows: He went to one of his hives, caught a bee, placed it on his wrist, and allowed it to sting him, taking care that he received the largest amount of poison by preventing it from going away at once. The first few stings he got during this

experiment had the usual effect; the whole of his forearm was affected with a cutaneous erysipelas, and there was disorder of the nerves, accompanied with heat, redness, swelling, and pain. This attack lasted till Tuesday, and on Wednesday, Oct. 7th, he was so far recovered that, following the same plan, he stung himself three times more, also on the wrist. The attack of erysipelas this time was not nearly so severe, but, as before, he felt a stinging sensation as far up as his shoulder, and he noticed that a lymphatic gland behind his ear had increased considerably in size, the poison being taken up by the lymphatic system. On the 10th, he again treated himself to three stings, and the pain was considerably less, though the swelling was still extensive. At the end of the next week, 17th, he had had eighteen stings; then he stung himself seven times more during the next week, and reached the number thirty-two on the 31st, the course of the experiment having lasted very nearly four weeks. After the twentieth sting there was very little swelling or pain, only a slight itching sensation, with a small amount of inflammation in the immediate neighborhood of the part stung, which did not spread further.—*London Lancet*.

Selected.

Christian Experience.

The salvation of the soul implies that a man is brought into harmony with himself. His powers are no longer in conflict. A perpetual calm has been breathed over them. A peace which passeth all understanding has taken the place of an unnatural conflict. Reason and conscience have resumed their lost honors, and the fires of unrestrained passion have gone out forever. In recovering the image of its Maker, the soul enjoys a sweet and holy fellowship with itself, a serene composure which is only the harbinger of the perfect peace of heaven.

The recovery of the soul implies, also, its admission into the society of all which is noble and good. "The saints on earth and all the dead, but *one* communion make."

It is not only encompassed by a great cloud of witnesses,—it is itself one of these witnesses. It has become a part of the great commonwealth of the living and the blessed dead. It is drawn upward, not alone by its own impulses, or by the power of its Redeemer's arm, but by the consciousness of its glorious companionship, by the encouraging voices which greet the still struggling spirit.

Once more, the salvation of the soul implies that it is brought into a state of perpetual thankfulness to its Redeemer. In its endless progress, this, probably, is its absorbing motive—gratitude to Him to whom it owes its deliverance, admiration of His power and love. This awakens its profoundest thought and its loudest anthem. It has become a part of its consciousness, as indestructible as its own glorified nature.

A few years ago there lived a pagan, who was called the Napoleon of South Africa. He was a man of talent, but seemed to be the incarnation of evil. Travellers were more afraid of meeting him than of all the other dangers to which they were exposed. At length he became such a terror for a great distance around, that a large sum was offered to any individual who would destroy him. Yet, when the Saviour passed that way, by His word and His Spirit, this ferocious savage put on

the gentleness of the lamb. He became as docile and quiet as a little child; for many years the bond and centre of union to British subjects, as well as to the native tribes, a pattern of meekness, of Christian zeal, and of a noble disinterestedness. His thankfulness to the Saviour was expressed a thousand times, and in the simplest and most affecting terms. All who saw him, in life and in death, took *knowledge* of him that he had been with Jesus.

About two hundred years ago there lived at Paris an individual of the highest order of genius, who touched every subject which he undertook with the hand of a master—one of the few men equally at home in moral and mathematical truth; one of the few men the summer of whose life corresponded to the brilliant promises of spring. And yet that which struck every beholder was his calm resignation under intense and long continued pain; the child-like simplicity of his character, humble and submissive as an infant; and his counting all things loss—earthly honors in their most attractive forms—for the sake of Christ. Few have ever had on earth so much of the love and spotless purity of heaven, as the illustrious Pascal.

Here, now, are two men at the two extremes of society,—a philosopher of noble descent, in the most refined capital of Europe, and a poor savage in the wilds of Africa,—both alike in moral character, both distinguished by the same sweet simplicity and affectionate love to the Redeemer. * * * Count up now, the almost countless numbers who have stood in the long line between the uncultivated pagan and the Pascals and Newtons of Europe, in every order of intellect, in every variety of outward condition. Estimate the throngs who shall grace the Saviour's triumph when the earth shall be full of the knowledge of the Lord, and behold the fulfilment of the inspired prophecy, "He shall see of the travail of his soul and shall be satisfied."

For "The Friend."

The Abolition of War.

It was gratifying, even so far as it goes, to see in one of the leading newspapers of the city, the following editorial utterance in relation to the ever to be deprecated issue of the bayonet and the sword, with all the untold horrors of mortal combat. "Perhaps even *living* statesmen may find themselves forced to the admission that the arbitrament of war no longer accords with the requirements of the age, and that international arbitration must take its place."

Would that such sentiments might often be enunciated, and go forth on their reformatory errand to the world! That thus this extremity of evil, and one which, as said Robert Hall, "reverses with respect to its objects all the rules of morality, and is nothing less than a temporary repeal of all the principles of virtue," might be forever buried in the oblivion of a less enlightened and by-gone age; and the nineteenth century yet see and record its total abolition. Then might the anthem be heard in all ears and from all lips, "Glory to God in the highest, and on earth peace, good will toward men."

"Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

"The path of disobedience is the path of suffering."

Selected.

THE SEEN AND THE UNSEEN!

ON THE GREAT EXHIBITION OF 1857, BY H. BONAR.

Ha! yon burst of crystal splendor,
Sunlight, starlight, blent in one,
Starlight set in Arctic azure,
Sunlight from the burning zone;
Gold and silver, gems and marble,
All creation's jewelry,
Earth's uncovered waste of riches,
Treasures of the ancient sea.
Heir of glory,
What is that to thee and me?

Iris and Aurora braided,—
How the woven colors shine!
Snow-gleams from an Alpine summit,
Torch lights from a spar roof'd mine,
Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floors, walls, columns, canopy.
Heir of glory,
What is that to thee and me?

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil,
Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee?
Heir of glory,
What is that to thee and me?

Farthest cities from their riches
Farthest empires muster here,
Art, her jubilee proclaiming
To the nations far and near,
From the crowd in wonder gazing,
Science claims the prostrate knee,
This her temple, diamond blazing,
Throne of her idolatry.
Heir of glory,
What is that to thee and me?

Listen to her tale of wonder,
Of her plastic potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well,
She the gifted, gay magician,
Mistress of earth, air, and sea,
This majestic apparition
Offspring of her sorcery.
Heir of glory,
What is that to thee and me?

What to that, for which we're waiting,
Is this glittering, earthly toy?
Heavenly glory, holy splendor,
Sum of grandeur, sum of joy,
Not the gems that time can tarnish,
Not the hues that dim and die;
Not the glow that cheats the lover,
Shaded with mortality.
Heir of glory,
What is that to thee and me?

Not the light that leaves us darker,
Not the gleams that come and go,
Not the mirth whose end is madness,
Not the joy whose fruit is woe,
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.
Heir of glory,
That shall be for thee and me.

City of the pearl bright portal,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival;
City of Jehovah, Salem!
City of Eternity,
To thy bridal halls of gladness,
From this prison, would I flee.
Heir of glory,
That shall be for thee and me.

Ah! with such strange spells around me,
Fairest of what earth calls fair,
How I need thy fairer image
To undo the syren snare!

Lest the subtle serpent tempter
Lure me with his radiant lie;
As if sin, were sin no longer,
Life were no more vanity.
Heir of glory,
What is that to thee and me?

Yes, I need thee, heavenly city,
My low spirit to upbear;
Yes, I need thee,—earth's enchantments
So beguile me with their glare.
Let me see thee, then these fetters
Break asunder; I am free;
Then this pomp no longer charms me,
Faith has won the victory.
Heir of glory,
That shall be for thee and me.

Soon where earthly beauty blind not,
Nor excess of brilliance palls,
Salem! city of the holy,
We shall be within thy walls!
There, beside yon crystal river,
There, beneath life's wondrous tree,
There, with naught to cloud or seyer,
Ever with the Lamb to be!
Heir of glory,
That shall be for thee and me!

For "The Friend."

Diligence in Meetings.

How earnest, diligent and lively the early Friends were in seeking to stir up the pure mind in each other by way of remembrance; that the church, and the individual members thereof, might be kept sweet and clean in the eyes of Him, who, as He had been their refuge and strength in every season of trial—their sufficiency, their Counsellor, their Comforter—will look for corresponding fruits in proportion to the talents and many blessings dispensed.

The subjoined, from the pen of a father in the Truth, Stephen Crisp, is richly suggestive of that inwardness, patient perseverance, and watchfulness unto prayer, that so becomes our dependent condition at all times, and more especially when assembled for the avowed purpose of waiting upon, feeling after, and worshipping in spirit and in truth that Omnipresent Holy One, who, having taken cognizance of all our thoughts and actions, will be our unerring judge.

Were we on these solemn occasions earnestly and reverently engaged to present our bodies a *living sacrifice*, holy, acceptable unto God, as our *reasonable service*; and to seek in humility and contrition of soul to prefer the petition to Him, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," how would He, our compassionate Shepherd and High Priest, look with pity down, and make himself known amongst us by the breaking of bread! How would He at times cause our hearts to burn within us from a lively sense of His felt presence! How would "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost" be at seasons witnessed with abundant joy, "filling our hearts with food and gladness."

The epistle of Stephen Crisp is as follows: "A Letter from Germany to Friends, Exhorting them to Diligence in Meetings."

All Friends every where, who have tasted of the goodness of God, keep in the savor thereof, and let not your minds be stolen away from that which is living, for that which is living cometh from above, and makes you lively, but that which is corruptible, cometh from the earth, and brings death with it over

our souls. Therefore watch in diligence to obtain the savor of the life of Truth, that you may live, from a sense that Christ liveth in you, who is the seed, the truth, the noble plant, and grows, and bringeth forth fruit in you.

All Friends, every where, who thus keep and retain the savor of life in them, will come to feel daily quickenings thereby, and will have power over the nature that is dead in Adam to all good works, and especially to waiting upon God with a steadfast and staid mind. Nothing so hard as this to that old corrupt nature which is soon weary. This is that nature which cannot watch with Christ an hour; but let his trials and sufferings be ever so great, this leads from watching to sleeping, this hath no fellowship with the seed of God in its sufferings, and shall have none in its dominion. Where this drowsy nature stands uncrucified, it keeps you in the weakness, out of the power, and this brings out of the savor and feeling of the goodness of God, and so makes meetings unprofitable. As it comes through custom to be allowed and objected to, it leads into hypocrisy; that is to say, into a professing to wait upon God, and presenting the body in the meeting, and then letting the heart, which God requires, depart from him, even into the ease and liberty of the flesh, in which the apostle said, they that lived could not please God.

Therefore, dear Friends, in the name of God exhort you, consider what you do when you assemble together; and let it be in the name of Jesus, that is, in his power, not in the weakness, nor in the flesh, like a fleshly meeting, but in his name and power make war with the flesh, and with the drowsy spirit that dwelleth there, and in the faith overcome it, and be not overcome by it, for that is bondage. Hold your meetings in the Spirit, where every one is made alive, and flourish, and grow in life and in dominion, and shine forth in the glory of God, and to the comforting and refreshing one of another.

For as any one suffereth himself to be overtaken with sleep in a meeting, he loseth the sense of the power of God, he becomes a grief to the diligent, and an evil example to the negligent, and brings himself under the judgment of God's power in his own conscience, which when he awaketh riseth up against him; and also he is under the judgment of the power in the whole meeting, which, when he comes to a true sense of, will be no light thing. And further, if any that are unbelieving come in among you, and see such things among you, who make a profession of an inward power, and an inward quickening spirit, and worship that is inward, in the Spirit and Truth, this causeth the name of God to be dishonored, and the way of Truth to be holden a little esteem, by such who know it not in themselves, and a stumbling block is hereby laid in their way, to hinder them from any further seeking after the truth.

Oh, Friends! consider these things, and be all diligent in this matter, and let not that earthly part have liberty, but let it be kept in the cross till it dies, or else it will keep and hold you dead and insensible of God or one another. This is that which hath hindered the growth of many, namely, their carelessness in coming to meetings, and their slothfulness when they are there. Therefore for the time to come, let every one that bears the profession of Truth, be diligent in the work

of God, and be good examples to each other; and observe your time and hour of coming to meeting; and set not one hour, and then come at another. Neglect not your middle week meetings, by reason of your outward occasions, for that will not bring a blessing upon your affairs, but let *all things give way* to the service of God, and then *all things shall work together for good* unto you, and there shall be no lack of any thing that is good for you.

So, dear Friends, in the true love of God have I written this unto you, as it lay upon me from the Lord, as a word of exhortation, to stir up the pure mind in you all. The God of power and strength, give you of his might, and of his power, to help you in all your necessities, and in all your combats, and strengthen your faith, in which, and by which, the victory is obtained, which is the desire of my soul for you all, who am your friend in the fellowship of the gospel,

STEPHEN CRISP."

What is Actinism?

Actinism is the chemical power which is necessary to excite germination in plants. It emanates from the blue ray of the spectrum, and is the same power which operates on the sensitive silver in photography; photography being by the way an entire misnomer, since the pictures are drawn by the actinic power, and not by the luminous ray. Nay, more, the blue, the luminous ray, is, like the red, a positive hindrance to the working of the actinic power. It is most difficult to obtain good photographic results under the bright sun of the tropics. Moreover, if a spectrum be thrown on a prepared photographic surface, there will be two points only where the paper is preserved positively white—viz., the points on which the red and the yellow rays are respectively collected in the spectrum. Neither will seeds germinate so long as they are exposed to bright light. Again, by another experiment, it can be satisfactorily proved that the trail in the blue ray alone renders that power which is the sole agent in photography; for if we exclude the blue rays by passing all the light admitted through a yellow glass, the most sensitive photographic material may be exposed to the strongest sunshine without undergoing any change whatever.

The result of experiment is, that germination is excited by the actinic power of the blue ray; the formation of leaf and wood by the luminous power of the yellow ray; and the development of flower and fruit by the heat of the red ray. How the actinic ray reaches the seed in the ground is hard to understand; but that it does penetrate where the luminous ray is unable to reach is plain from experiments, which go also to show that the exclusion of the luminous ray is necessary for the operation of the actinic. Shade is always, absolute darkness sometimes, necessary for the success of the germinating process. Plant cress-seed an inch deep in three plots; over the first place a blue, over the second a yellow, and over the third a red glass. The seeds under the blue glass will be up days before those under the red; and of those under the red a few only will germinate; those under the yellow will not germinate at all. It is found that those seeds which come up under a white glass, in from eight to fourteen days, will under a blue glass, be up in from two to five days; that where thirty per cent. of seeds

came up before, sixty per cent. can now be raised; and that some seeds from tropical countries, which could not formerly be raised in this climate under a white frame, will germinate freely under a blue one. It would seem that the depth to which the air can penetrate the soil is the measure of the depth of germination. This is the practical result. There appears to be no limit to the duration of the dormant vitality of seeds, so long as they are preserved from chemical change. The mummy wheat sprang up again, under the actinic ray, after it had been sealed from the air for nearly three thousand years. The seeds in the coal measures have, unfortunately, undergone great chemical changes; otherwise there would be no reason why we should despair of seeing the indigenous palm groves of this land flourishing once more.—*Poetry of Science.*

For "The Friend."

Anthony Benezet.

In perusing lately a series of letters of this excellent man, to his friend George Dillwyn, the following passages were met with, which seem worthy of being revived at the present time:

8th mo. 5th, 1773, he writes, "My breathing to the Almighty, for myself and those I love, is, that he would create clean hearts and renew right spirits within us; that we may feel the humbling power of the Gospel to make us abidingly poor and of a contrite spirit, willing to be, as it were, under the feet of all. He who sits on the ground can fall no lower. This, is indeed, as Everard expresseth it, 'The throne of peace and rest, where God raiseth up the poor from the dust, and the needy from the dung hill, that he may set them among princes.' How different from the common prospects of men, even the so-called religious, who still suffer self, subtle self, to be alive in them. O, says a woman in this town, who has of late been deeply and repeatedly tried in the furnace of affliction, 'What a pleasure there is in feeling a humble spirit to prevail.' Though not long since [a person] of much gaiety, her whole desire now centers in being favored with humility and resignation, and a constant watch and cry for power."

2nd mo. 15th, 1774, he writes. "Dear George: Thy kind and brotherly remembrance of me, by a few lines, afforded me much satisfaction, indeed they came opportunely, when my mind was depressed by some of those exercising occurrences, which will necessarily attend an endeavor to be found in an honest exertion of that which appears to be right, when offered in opposition to the worldly or selfish spirit, more especially in high professors, and great in their's and the world's esteem. Nevertheless I am quite willing such providences should attend, so far as they tend to my humiliation, and to remove all selfishness from my heart; that so a truly, humble, self-denying state of mind may prevail in me. I earnestly wish for myself, and all those I love, indeed all mankind, that we may sensibly see and feel the benign influence, the true peace and happiness, and indeed the nobility and strength of such a state."

8th mo. 4th, 1779, he makes the following reference to the calamitous events attending the war of the Revolution, and his concern in reference to a member, who professing the peaceable principles of the gospel, had taken

part in proceedings which brought him under the discipline of the Society, and who afterwards became one of the chief agents in founding the short-lived "Society of Free Quakers." "I herewith send a tract on *The conquest which love will gain if persisted in*, which I lately received from England, by way of Bethlehem. The subject is solemn and weighty, and such as will I trust give thee and the good women of thy household strength and comfort, if read in a proper disposition. I put it in the hands of our friend Samuel Wetherill, from a hope it might raise such a prospect as will be productive of true peace and comfort. I have repeatedly begged he would consider that, however he might think hard of England's design with respect to us, in which, however, he might in part be mistaken; yet we, as a people, ought not to have taken any other part, but mildly and tenderly to have exhorted people to follow after peace; that, if that Divine principle which is love, and leads to peace and good-will to men, had been suffered to prevail, and the means answerable pursued, with our dependence properly fixed on God, who has the hearts of all men in his hands, with fervent supplication to him for help, we should have been delivered from any danger either to our liberties or persons, so far as would have been expedient for our true welfare. On the other hand, sensible, as well from the experience of past events, as from the corruption of the human heart, and of the excesses it is capable of running into, when its dependence is on its own contrivance and strength, and the wrath and headstrong will of man is suffered to prevail; I greatly dreaded those grievous effects which have since taken place, whereby so many thousands and tens of thousands of our fellow men have been hurried into eternity, many it is to be feared, in an unprepared state. Indeed, it is an awful subject, as deep calling unto deep, even as though the departed souls were pointing to the end of our race, and bidding us *be-ware*, remembering that we with them, must soon appear at a judgment, when realities will take place of appearances. * * * If thou wouldst come down so that we together could have an opportunity to treat with our old friend upon this weighty subject, it would give me pleasure, and be no more than our duty, and affection call for."

About the year 1780, Anthony Benezet published, "A short account of the people called Quakers, their rise, religious principles, and settlement in America," mostly collected from different authors, for the information of all serious inquirers, particularly foreigners, to which was appended a "Treatise on the spirit of prayer, Thoughts on war, Remarks on the use of spirituous liquors, and on slavery." Previously to its appearance in print he sent the manuscript to George Dillwyn, desiring his "speedy, careful and serious review of it." The letter containing this request is dated 9th mo. 11th, 1779, and contains this passage: "My view, and I may say earnest desire by this publication is, principally to profit three sort of people; first, foreigners; next, persons of some rank and literature in our own nation; [thirdly,] those with many sensible youth, amongst ourselves, who may not have desire or patience to read larger tracts." He adds, "Be quite free to open thy mind without reserve. I trust I have in great measure got over a selfish, indeed, I may say, foolish disposition, which whilst it proposes to take ad-

vice will be offended at being faulted." A few days later he again writes in reference to this essay, "There are three points which I wish principally to enforce to the honest inquirer. First, That it is the spirit alone which giveth life to every religious duty; without it, let the appearance be never so favorable, it will produce nothing but chaff. Nothing can lead to God but that which comes from him. Hence everything which is of the flesh has rather a tendency to hinder the work by raising a dependence foreign to the matter, and frequently puffing up the vain mind. Secondly, That the gospel is a display of Divine love, operating through suffering, in the most direct contradiction of the reason of man in his natural state. That our Saviour should by his sufferings and death, by letting the evil principle vent its utmost power against him, give a deadly blow to sin, is quite beyond the reach of human conception, and yet a radical truth. And further, that in order to enable us to follow Christ in the regeneration, we must not only give up every inordinate love of the world, but must avoid everything that has a tendency to attach us to the world, everything which may encumber and cramp us in our religious service, and prevent our living as strangers and pilgrims in it."

The letter from which the following is extracted, was written in the 4th mo. 1780. The warm, yet honest expression of his feelings in relation to his beloved friend, is characteristic of the writer:

"Thy letter, though short, occasioned me much thought, particularly this morning as I lay in bed; indeed, indeed, thou art not forgotten by us; would to God, I was worthy, (which I fear I am not) by any breathing of concern of mine, to afford thee the least strength and comfort. But I rejoice, yea, much rejoice at this thine humble, diffident frame of mind, more especially considering the concern I was formerly under, on thy account, when something like a rising above the fears and concern of weighty brethren seemed to prevail, perhaps owing as well to a too much looking at what we esteem their frailties, forgetting that they as well as we hold this treasure in earthen vessels, as an over activity. Here self, with its dire attendants, was rising. I saw the danger and trembled, and have to thank our benign Father who has preserved [thee] I trust to his praise. Do not think I mean to reproach or grieve thee; no, by no means, but rejoice, deeply rejoice with thee; as the poor traveller when escaped from a dangerous tempest, meditates with solemn, but comfortable dread upon the dangerous scene he has passed through. May we bless the great and good Preserver, and pray, incessantly pray to be preserved every way, particularly in meekness and humility; for the salvation of such he has promised to arise, to guide and teach."

"It is in the nothingness [of self] God is found. 'I found it alone,' says James Naylor, 'being forsaken, I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection, and eternal holy life.' I apprehend this has been uniformly the case in all times and amongst all people. In an account which Conrad Weiser published of the traces he had met with of knowledge and confidence upon God amongst the Indians, he relates that upon a sudden emergency being obliged to undertake a journey in company

with some Indians, the hardships they met with were so great, and by means of a fresh snow, likely to increase, that his spirits failed so much, that he preferred death to a prosecution of his toil. He stepped aside, and sat down at the foot of a tree. His company missing him, the Indians turned back, when he told them his resolution was to die there. After a serious pause, the oldest Indian says to him, 'My dear companion, wilt thou, who has hitherto encouraged us, give up? Remember that bad days are better than good days; for when it goes well with us, we sin, and God cannot have mercy upon us; but when it goes ill with us, God has mercy upon us; and dost thou not know that evil is to be driven out of us by suffering?' 'I was ashamed, says Conrad, rose up and travelled on.'

In the 7th mo. 1780, he writes, "I am more and more made deeply sensible, and much desire to abide in that sense, that as water cannot rise above its spring, nothing can lead to God but what comes from him, therefore am earnestly desirous not to move, but as I am at least persuaded, something more than reason puts forth."

Culture of the Teasel.—The Syracuse N. Y. Standard of a recent date contains the following: "Perhaps there is no article for which Onondaga county is noted, and about which the people know so little, as the teasel. Teasels are raised in very large quantities in the vicinity of Skaneateles and Marcellus; in fact it is the chief production of these two places, employing more labor and capital than any other article. A teasel is composed of rather a hard substance when dry, the color shading on the brown, while the heart or core is whitish, being soft and spongy. The hooks of this vegetable vary in size from one to four inches in length, and from three to seven inches in circumference. The smallest are called button, and the largest kings. They are sown very early in the spring, in rows about three and one-half feet apart. As they grow they are cultivated and thinned out, leaving about one plant to every six inches, and next spring (as it takes two years to get a crop) they are cultivated, if they have not been winter-killed, as they frequently are; and during the summer they bush out about four or five feet in height, there being fifteen or twenty teasels on one bush or plant. As they ripen they are cut by men and boys, who use gloves, and a short, crooked knife. When cut they are so placed that the air may have a free circulation among them. When they are dry they are boxed and sold. The buyer takes them out of the boxes and places them on a table, where they are turned and then hand-packed into the boxes again in assorted sizes, and then the manufacturer of woollen cloth buys them and uses them to raise the nap on cloth."

Many men have tried to invent something to take the place of this simple article, but it seems impossible. The best teasel is said to be raised in France, and a few years since the duty was taken off, which discouraged a good many of our dealers. Farmers in the eastern States have tried to raise them, but without success, the soil around Skaneateles being the best adapted to this plant.—*North American*

It is safe to assert that a lease for 999 years has never run out in this country, but this has recently occurred in England. An estate let

that term has reverted to the original owners, or rather their representatives. The land is at Woolwich, and was church property a thousand years ago, but was leased to the crown for military purposes. "Few incidents," as an English exchange remarks, "could speak more eloquently of the stability of English institutions, and the law-abiding nature of Englishmen and their respect for the rights of property, than that there should be an unbroken continuity of possession from the time of Alfred the Great to that of Queen Victoria."—*North American*.

For "The Friend."

In looking over the back vols. of "The Friend," I met with a remark made by the Earl of —, to Edmund Gurney. "The Devil has got among you Quakers, you have lived long enough to convince the world that your principles are right, and are now forsaking them yourselves."

We can but admit the truth of the statement; many of other persuasions seeing the departure. There may be those who will question the propriety of the remark in this case. We think otherwise; believing it time enough for members of this Society were brought more fully to see the inroads Satan is making, laying waste those testimonies given it to war. One of which, not the least among them, is the mingling with those not members, and at times when others are not present, in the transacting of business by the appointment of a chairman whose duty it is to call for a vote of those present to decide subjects that may come before them. What is Quakerism? There can be but one answer. Primitive christianity—acting under the immediate revelation of the spirit of God in the heart—walking by faith and not by sight. Christ cannot be divided, therefore, neither can his followers be. Standing upon this ground, why call for a majority to settle points? Can we divide infallibility; or are those engaged, not under the government of Him who cannot err in judgment, or are we not aware that the kingdom of God is within us, and the kingdom of Satan also, causing his strife of tongues around us? There is a wisdom that is profitable to direct, and a wisdom that leadeth astray; and blessed indeed are those who can discern between the voice of the true Shepherd and that of the stranger, and who follow Him.

It is a day calling loudly for the faithful observance of the injunction, "What I say unto you, I say unto all, Watch." It is only as this is kept and acted under, we can stand as one, speaking the same language and mind- ing the same thing; there being no need of the lo! here, or lo! there; each one knowing the Truth for themselves.

OHIO.

The Chinese, more than any other people, have reduced the saving of fertilizers to a science. It is well known that they scrupulously save, disinfect and put to valuable use every article of offal. In no other way could their land be so enriched as to support its teeming inhabitants. Liebig traced the primal fall of Rome to the building of her great sewers, which conducted to the Tiber fertilizing material which should have been applied to her soil. It was the lack of breadstuffs, consequent upon the poverty of the arable lands, which drove the Romans to foreign conquest,

and ended in the overthrow of their own liberty. Our people are wasting every day substances which, if properly utilized, would save them many a dollar and much tribulation.—*Late Paper*.

Selected.

Can we, without tender emotion, contemplate what different conclusions will be produced respecting the same subjects, where on one hand, a people are zealously, yet reverently and humbly, pursuing the glory of God, as the principal thing, or with an undivided aim; or where, on the other hand, the spirit, the maxims and the enjoyments of the world are claiming a very considerable proportion of the attention of the mind and the strength of its faculties. In the former case, how nice, tender and scrupulous, that nothing be admitted trenching at all upon their allegiance to God, and their testimony against whatever has sprung from the apostacy, or militates against the spirit of the gospel of Christ, endeavoring to be faithful in every point, and being exceedingly jealous of whatever is either decidedly inconsistent with the purity of the gospel, or that is of such a complexion. In the latter case, what nice distinctions are sought up, and found out; what subtle reasonings, tending to lessen suffering, to abate the distinction between the humble, devoted follower, and those who appear willing to run the hazard of that which may eventually distress, if not lay waste, the Society of Friends, keeping as near the world's maxims as they can, with tolerable satisfaction, and having, perhaps, the right eye towards it, and the left eye towards the kingdom everlasting.—*W. Grover*.

THE FRIEND.

SECOND MONTH 27, 1875.

Our attention has been called to an article in the last number of this Journal, under the caption of "The Higher Life," as containing sentiments widely differing from those ever held by Friends. It is extracts from a work with the above title, by J. Baldwin Brown. Owing to peculiar circumstances, it went into the hands of the printer, without sufficient examination, and we are very sure that the Friend from whom it came, had no more thought than ourselves, of teaching or spreading unsound doctrine.

On reading it over, we see that it inculcates opinions, relative to the Scriptures, so objectionable that we feel it incumbent on us briefly to point some of them out and disavow them. The author speaks of "All the elements of vital force with which these Psalms are charged." The "vital force" here spoken of must be the Spirit that inspired the writer of the Psalm; which is supposed to be contained in the composition or expressions of the Psalmist. This is clearly shown to be the author's meaning, where he says, "Reading these words we seem to be borne up, as the Prophet says, on 'eagle's wings,' into this upper firmament, which David calls the pavilion, the tabernacle of the Most High. We catch the glow of the Psalmist's inspiration; his joy in God enters into us, and stirs a kindred passion." If perusing a psalm, or any other portion of Scripture, can awaken such emotions, or produce these extraordinary effects, it certainly makes the

fruits of the Christian religion very cheap, and very easily come at by those who know how to read.

But "the poor, stammering, trembling mortal," it is further said, "is caught up as he hears the Psalmist singing in the height;" that is, as while reading, he imagines he thus hears, and "he feels that he too can bear part in this blessed music; that this God is his God as well as David's; that he also is the child of Christ, and of the resurrection, a free citizen of the eternal celestial world." All these glorious results are represented as springing from reading the psalms.

To leave no doubt that J. Baldwin Brown considers the Scriptures the medium, or indeed the source, whence we derive the inspiration of the Spirit, he uses the following language: "What shall we say of these Psalmists, who through thousands of years have furnished an unfailing fountain of strength and inspiration, to some of the strongest, the noblest, and the most aspiring children of our race. These psalms are like the cells of a battery of vital force, which generate the current that is always permeating the tissues, and the nerves of Christian society; conductor of a throbbing, thrilling, exuberant victorious life. The life is not in them; they are as the cells, which store and transmit it. To open one of David's Psalms, when we are sad and weary, over-pressed in life's battle, or over-worn by its pains, is like touching a stream of magnetic force; it bathes all the being with its soft, tender, yet stimulating and energizing flood." Were this true, we can see no reason why our Saviour should say to the Jews, "Search—or ye search—the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me, and ye will not come to Me, that ye might have life." This life, this vital force, according to this author, was stored up in the cells of the Scriptures.

The unjust and sophistical attacks made on the Scriptures in the present day, by some men of science, appear to have driven many in an opposite direction, into idolatry of those invaluable writings, so far as they substitute them for the manifestation of Divine Grace given to every man, and a knowledge of the sacred truths they contain, for attention and obedience to the law of the Spirit of Life in Christ Jesus, written in the heart. This Holy Spirit bloweth where it listeth, and when any external means are made use of by it, in effecting its merciful purposes, the Scriptures, perhaps, are more generally employed than any other; but even then the Spirit is not in the Scriptures, but within the person operated on, and by opening and applying the truths contained in holy writ, the Spirit alone availing-ly conveys the divine knowledge intended to be imparted.

The assertion that David's joy in God, "is really a joy prophetic of the age of the incarnation," and that God was manifest to him "not yet in the flesh, but by human speech, human guidance, human care, human love, &c." so far as it is intelligible, appears to be inconsistent with the Psalmist's expressions, "Take not thy Holy Spirit from me," "Uphold me with thy free Spirit, &c."

We are told in the extract that "The strength of our life, as its sure, firm and enduring foundation, is this gospel of God manifest in the flesh." Also, that "The life of Christ, the death of Christ, the resurrection and reign of Christ, are the source to us of

perpetual renewing," and under our troubles and trials, if we turn to contemplate his cross and passion, and to search the mighty mystery of his love, puts hearts of strength into us. Here is no reference to that Comforter who was to take of the things of Christ and show them unto the believer. Our Saviour instructed his disciples that it was expedient for them that He should go away; and that He would send them another Comforter, even the Spirit of Truth, which would abide with them forever, and lead them into all truth; and He promised that He would come again to them and be in them. The apostle declares, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." We cannot be too grateful for the knowledge of Jesus Christ and the will and work of the Father, communicated to us through the Scriptures; for if we have that saving faith in Christ which He alone can give, they can make us wise unto salvation. But nothing is said in the extract of the "riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory;" though without the revelation of Him to the soul by his own Spirit, we cannot take one step in the way and work of salvation.

Unless we come to know the Grace of God to bring us salvation, subjecting our spirits under the government of Christ, by laying his yoke upon our own corrupt will and propensities, however much we may read the bible, and profess to believe in the truths it contains, neither the Psalms of David, nor any other scripture, can enable us to "catch the glow of the Psalmist's inspiration," or make us "free citizens of the eternal, celestial world." Those who are unwilling to comply with the terms, may have their feelings wrought upon by the beautiful language of the inspired penman, and imagine that the inspiration of the writer was a "kindred passion" to that which may glow within themselves, but the emotion is of the earth, earthy; and to derive availing "instruction in righteousness," from the sacred page, depends on the immediate influence of the Lord from heaven, a quickening Spirit.

SUMMARY OF EVENTS.

FOREIGN.—John Mitchell, the political agitator, who in 1846 was tried and banished to Van Dieman's Land, from which he escaped before the expiration of his sentence, has been returned to Parliament from the county Tipperary, Ireland. The House of Commons, on motion of Disraeli, passed a resolution declaring that as Mitchell had been adjudged guilty of felony and sentenced to transportation, and as he has neither endured the penalty nor received a pardon, he is incapable of election to the House.

On the 16th an excited election was held at Stoke-upon-Trent, for a member of Parliament. There were three candidates, including Dr. Kenealy, who was lately prominent as counsel for the claimant of the Tichborne estate. Kenealy was elected by 2,000 majority, and was admitted to his place in the House without opposition.

The Bank of England rate of discount has been placed at $3\frac{1}{2}$ per cent.

The captain and thirteen of the crew of the ship Sidney Dacres, from San Francisco for Liverpool, which was abandoned off the Skellig Islands, and have been missing, have arrived, with the remainder of the ship's company, at Valentia.

General Wolseley is to be sent to the colony of Natal to reorganize the defensive system and regulate affairs with the natives.

In 1874, 1,435,000 tons of coal were shipped from Liverpool and Birkenhead; in 1872 the total shipment was 319,000 tons.

A Dublin dispatch of the 21st inst. states that John Mitchell has issued an address to the electors of Tipperary, presenting himself again as a candidate for Parliament. A large meeting of his supporters has been held in Tipperary. It is believed there will be no opposition to his re-election.

Advices from Zanzibar state that a fleet of British men-of-war have bombarded and captured Fort Mombazique, on the Island of Mombaz, off the east coast of Africa. Seventeen of the garrison were killed and fifty wounded. Two slave ships were captured, with 300 slaves on board.

Liverpool, 2d mo. 23d.—Uplands cotton, $7\frac{1}{2}$ d.; Orleans, $7\frac{1}{2}$ a 8d. Breadstuffs quiet.

A Stockholm dispatch of the 19th says: A match factory in Gottenburg, crowded with work people, took fire to-day. The flames spread with such rapidity that the employees in the upper stories were cut off from escape, and many perished in the flames or were killed by jumping from the windows. Fifty-one lives are reported lost.

An encyclical from the Pope to the Prussian bishops is published. It denounces the ecclesiastical laws, and excommunicates members of the clergy who accept benefices from the State.

A Paris dispatch of the 18th says: The Right and Left Centres have agreed on a new bill for the organization of the Senate. It provides that the Assembly shall appoint seventy-five Senators, who shall be irremovable. The remaining two hundred and twenty-five are to be elected by the Councils General, the Municipal Council, and the Councils of Arrondissements, and one-third of that number is to be renewed by election every three years. President MacMahon has agreed to renounce for the Executive the prerogative of appointing a portion of the Senate. A Paris dispatch of the 20th states that the Left has decided to support the aforesaid bill for the organization of the Senate. This course was advised by Gambetta, who showed the danger there was that the Bonapartists would take advantage of affairs remaining long in the present unsettled condition. The Assembly had an important and excited session on the 22d inst. The floor and galleries were crowded, and the auditors showed the deepest interest in the proceedings.

Motions declaring "urgency" for and in favor of the immediate consideration of the plan agreed on by the Right and Left Centres for the organization of the Senate, were made and carried, whereupon the members of the Right withdrew from the chamber and the sitting was suspended for a few minutes. When they returned one of them mounted the tribune and declared the Senate would lead to dissolution and anarchy. He threatened that if measures were voted imposing on President MacMahon the necessity of organizing the republic, the deputies of the Right (monarchists) would resign in a body.

The Assembly then resumed the consideration of the Senate bill. Duval, Bonapartist, again moved an amendment that the Senate be elected by universal suffrage. The motion was rejected—the Bonapartist Deputies only voting for it.

Wallon, Bonapartist, offered an amendment providing that the Senate be composed of 300 members, of whom the Departments and Colonies shall elect 225 the Assembly 75. The amendment was adopted—422 to 261. At this point a motion was made and carried, that the bill for the organization of the public powers be made the order of the day for to-morrow, and the sitting was adjourned.

Prince Bismarck's health is precarious, and a Berlin dispatch says that he will take a vacation of six months at the request of the emperor.

The items of Spanish news last week were not of much interest. The headquarters of General Moriones have been established near the town of Puente la Reina, in Navarre. Count Valmaseda has been sent to Cuba.

It is reported that the father of Don Carlos and others, raised a large sum of money in London last week to carry on the war in Spain.

Three iron-clad war vessels and 2500 troops are to be sent to Cuba at an early day.

The Germania newspaper, having published the recent encyclical from the Pope to the Prussian bishops, has been confiscated and its proprietors are to be prosecuted. The governments of various States of this empire are investigating the causes of emigration from Germany. They will endeavor to remove them by facilitating the acquirement of small estates and by opposing the action of emigration agents paid by transatlantic governments.

Letters from Rome mention that Lake Fucino in the Abruzzo has been successfully drained, and many thousands of acres of highly fertile land been reclaimed.

This great work has been accomplished by the unaided efforts of Alessandro Torlonia, the wealthy and public-spirited Roman banker, after ten years of incessant labor and the expenditure of more than 35,000,000 lire or between six and seven millions of dollars.

Advices from Port-au-Prince state that about two-thirds of that city was destroyed by fire on the night of the 11th inst. The loss is about \$2,000,000, and 600 to 700 families were rendered homeless.

UNITED STATES.—President Grant has issued a proclamation requiring that the Senate should be convened on the 5th of next month, to receive and act upon such communications as may be made to it on the part of the Executive.

An address to the people of the south and south-west has been issued from Washington by the Democratic members of Congress from those parts of the U. States. They entreat every white man in the south to be a peace commissioner, and maintain the kindest relations with the black man, and to see that the negro is protected in his right to vote as he pleases. Patience and forbearance are urged as the duty of all.

Allen T. Caperton has been elected U. States Senator by the Legislature of West Virginia. Caperton was formerly a member of the Confederate Senate. The Minnesota Legislature has chosen S. J. R. McMillan to represent that State in the Senate. He is at present Chief Justice of the State Supreme Court.

There are now 2025 miles of narrow-gauge railroads in the United States, of which 179 miles were built in 1871, 470 miles in 1872, 509 miles in 1873, and 887 miles in 1874.

The interments in Philadelphia last week numbered 355. There were 54 deaths of consumption, 30 inflammation of the lungs, 21 scarlet fever, and 19 old age.

Business in the chief commercial cities was nearly suspended on the 22d inst., and there were few quotations of market prices.

The Philadelphia cattle market was dull. About 2900 head of beef cattle sold at 7 a 7½ cts. per lb. gross for extra, 8½ cts. for a few choice, 5½ a 6½ cts. for fair to good, and 4 a 5 cts. for common.

Sheep sold at 4 a 7½ cts. per lb. gross, and hogs at \$11 a \$11.50 per 100 lbs. net for corn fed. Receipts 5000 head. *New Orleans.*—Superfine flour, \$4.50; higher grades, \$5 a \$6.25. Corn, 90 a 93 cts. Oats, 72 a 73 cts. Hay, \$25 a \$27. Lard, 14½ a 15 cts. *St. Louis.*—No. 2 winter red wheat, \$1.06. Mixed corn, 63½ a 65 cts. Oats, 56½ a 57 cts. Rye, \$1.05. Lard, 13½ cts.

WESTTOWN BOARDING SCHOOL.

A teacher competent to take charge of the boy's study room, will be wanted at the opening of the Summer Session; the latter part of the 4th month.

Application may be made to

Joseph Pasmore, Goshenville, Chester Co., Pa.

Thomas P. Cope, No. 1 Walnut St., Philada.

Charles Evans, No. 702 Race St., "

NOTICE.

"Selections from the Poets," 3rd edition, now for sale by Jacob Smedley, at 304 Arch Street. Price in cloth, plain, \$1.50; in cloth, black lines \$1.60.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.

Hannah Richardson, Wilmington, Del.

Hannah Evans, No. 322 Union St., Philada.

Lydia L. Walton, Moorestown, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 10th inst., at his residence in this city, BENJAMIN C. HORNOR, in the 70th year of his age, a member of the Western District Monthly Meeting.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.